the lengthened pin of the back legs.

In some meeting houses the front legs project to form a semi-circle which covers up the narrow sides of the head room. The outer surface of these semicircles is either carved to look like a face or else incised and provided with decorative surfaces which are painted red and white (Fig. 29). /Fig. 29 appears here in the original text./ /67/

Next to the benches, the most important part of the furnishings of the meeting house consists of a number of logs which are placed together to form a fireplace (see Fig. 27). During the day the fire burns constantly, and during the night the logs are placed together so skillfully that the fire often keeps going until the next morning. /Fig. 27 appears here in the original text./ The importance of the cheering fire in the tropics is greater than one might believe; not only does it serve as a protection against the frequently severe morning chill and warm the room on days when the weather is rainy and cold, but it is also the only means of protection against the exceedingly annoying sand flies, Culicoides (efige), tiny, scarcely visible insects whose sting causes an unpleasant itch like that of stinging nettles.

For the rest, the furnishings of the meeting house consist only of such items as drums (wooden and skin drums), a whetstone, and, suspended from the roof, the large hunting net which the inhabitants use communally on drives. In some cases I also found gun racks (ekob e ngu), Figure 30, which are attached to the wall in the same way as we attach clothes hooks. Guns are placed on these racks so they are handy in case of a sudden attack. Another form of this rack (Fig. 31), likewise not common, consists of a board which is pointed at the bottom and provided with a hole at the top. This gun rack (efa[k] -e-ngu) is planted in the ground in front of the meeting house. The butt end of the rifle is placed on the ground and the barrel is put in the hole in the board.

The skulls of hunted animals are frequently kept in the meeting house as hunting trophies. Either they are held under the roof mats by means of poles, or they can be seen lying around on the roof; only large skulls, like those of elephants, are sometimes placed in front of the house. /Fig. 30 appears here in the original text./

L: Tennessee--St E-S (1904-1909) 1913 FH9 Fang FH9

its edge with ornamental chip carving. It is placed on the ground, often in the vicinity of the door posts, and is considered, so to speak, as a piece of honor -- for strangers and the paterfamilias -- like our sofa.

As a final household implement the sweeper should be mentioned. It appears in various forms, depending on whether it is used in the dwelling, for the benches of the meeting house, for the meeting house floor, or for the village square.

For the house a broom evi'a(k), Figure 41 a, is used, made of raffia leaves tied together in the shape of a fan. "More elegant" brooms are used by the Jaunde for the benches of the meeting houses. These are made of pieces of liana stalks, Ertela scandens Benth., Leguminosae, called nti' (b), or of the flowers of the oil palm (c). The pieces of liana stalk are slit so that they form something like a brush; these brooms therefore correspond more or less to our dusters. A third form of broom (Fig. 42) consists of two little wooden boards tied with strips to a handle. /Fig. 39 appears here in the original text./ /78/ It resembles our snow shovels, but it is by no means to be found in every village, and even where it is found it is infrequently used.

In the preceding descriptions the reader will have been struck by the frequency with which the raffia palm is mentioned as construction material. It is indeed true that this palm, called "bamboo" in Negro English, is by far the most important and most valuable plant

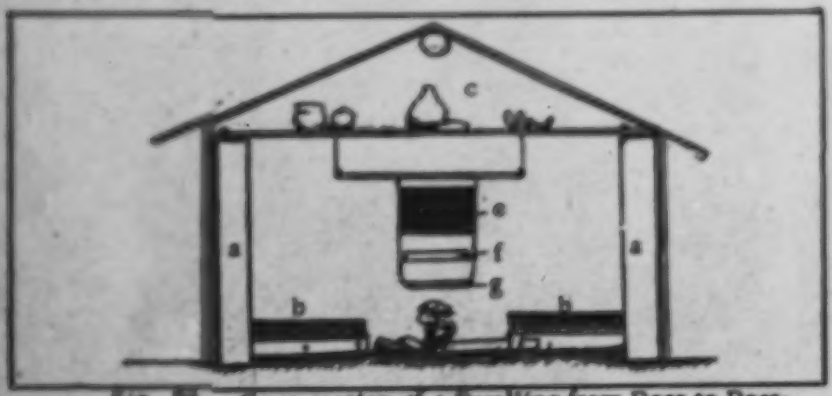

Fig. 38. Cross-section of a Dwelling from Door to Door: a, door posts; b, sleeping benches; c, pot loft; d, loft for drying groundnuts; e, pantry; f and g, roasting boards.

for the Pangwe. Where it is scarce, as in Yaounde /Ger., Jaunde/ it is imported from great distances whenever necessary.

In the Campo-Uelle region there are four species of raffia. Of these, Raffia hookeri M. (esa) is to be found only along the banks of the larger rivers; Raffia regalis M. et Wendl. (andjem), on the other hand, grows only on hilly terrain and even there very sparsely. The following appears in swamps (1) and may

1. Hence, sʉ́n = swamp and raffia palm (collective name).

Fig. 40. Fang Stool.

be designated as the true raffia palm: Raffia vinifera P.B. (nis dʉ́ʉ́ = true, authentic raffia), the common species. Finally, there is a species (abʉ́ʉ́), recognizable by the fact that its leafstalks are tinged with blue, which is frequently found scattered among the above species. The general name for raffia, dʉ́ʉ́-h, indicates its importance; it means "the mother of the village," /Fig. 40 appears here in the original text/ dʉ́a (n, see "Suffixes" /not translated/), because the whole village is made of raffia, and indeed no name would be more fitting considering all that is produced and constructed from it. The following list will give an idea of its multiple uses.

I. Foodstuffs

1. Palm cabbage.
2. Pulp.

271 475 484 more leaves folded together in the form of a bag, like the leaf spoon, or his right hand with which he scoops up the water and throws it into his mouth with rapid swinging motions.

271 137 824 In dense forest where no stream is known to be nearby -- this, to be sure, is a rare occurrence, for instance, when they have lost the way or if suddenly somebody falls ill from thirst, or the like -- one can, at times, open a hidden source of water in the water liana Dichapetalum bokoscicoum Engl. (engingil-ndzik III Nkum, ngil-ndzik III Fang). Unfortunately, however, this plant does not occur everywhere; it grows straight up from the ground to the highest tree tops and can attain the thickness of the upper thigh, but usually it measures only 40 centimeters in circumference. In order to get water, one only needs to cut off the liana as high as one can reach, something that can be done with one blow, and then cut off a piece from the lower half. This is held vertically so that the water cannot run out, and it is then gradually inclined over a drinking vessel, for instance, leaves folded together in the form of a bag. The water, which -- as the Negroes assert -- is supposed to be good for the stomach, now flows out of the stem in a strong stream, hissing all the while. It is quite astonishing what quantities of water the liana contains. A piece as long as one's arm suffices to quench the most violent thirst and, according to my estimates contains one and a half liters. If one needs more, he simply cuts off additional pieces, and since the water cannot flow out of the cut liana because of the air pressure, one always has enough, even for large caravans.

272 273 As regards indulgents, the Pangwe have sugarcane sap, banana wine, palm wine, and tobacco. In their use of these they are, on the whole, quite moderate. In this respect, the importation of rum would certainly have created a change for the worse if in 1906 the prohibition against the sale of intoxicating liquors had not intervened.

1. Sugarcane sap.

272 The sap contained in sugarcane is extracted in the following manner. The bark of the sugarcane is splintered off with a knife, and its meat is sucked out, or one presses out the sap and then drinks it as "sugar wine (mayɔ[k] me niɔ'k)." The latter method of

273 are regarded as a curiosity. Wine made from the raffia palm, supposed to have a bitter and not very pleasant taste, is known by hearsay to the southern Pangwe. It may even be that they produce it in isolated places, but I never saw or drank it. On the other hand, the
• [197] wine made from the Doleb palm, Borassus flabellifer var. aethiopum Mart. (Mvele, *ewul*), which in very isolated patches extends into the northernmost part of the Pangwe region (I have observed it myself between Elondi and Abendakodi) has a superb taste and is justifiably valued very highly even though it does not possess the characteristic bouquet of oil palm wine. On my journey through Mvele territory I was told that the palm tree dies if one cuts off its blossoms to make wine, and indeed I saw a whole number of gigantic trunks reaching into the sky, leafless as masts. At the same time I must confess that when I was able to refresh my thirsty throat with this beverage in Simekoe, I hardly considered the price -- the dead palm tree -- too high.

For the Pangwe Yaoundé /Ger., Jaunde/ is the classical land of palm wine or mimlu, as it is called in pidgin English. If one travels through the Jaunde region at the right time of year, he will find a number of calabashes hanging from almost every oil palm, which indicates: "There is palm wine here." /166/

The quality of the wine depends on various circumstances. One very rarely finds the really first-rate wine, which can well stand comparison with inferior champagnes.

Aside from the method of obtaining the wine, the age of the tree plays a certain role. One cannot get good wine from the flowers of young palms. Similarly, only old calabashes, in which palm wine has often been kept, may be used to catch the wine. I am unable to say what other factors determine the superior or inferior taste of their wine. It is certain that, as in the case of our wines, soil and climate are important. My Jaunde in the south, for instance, took all kinds of trouble to serve me with good "stuff," but it was all -- as they themselves admitted -- a beverage of which one could but say: "It looks like wine, but it isn't; it doesn't make you sing, it doesn't make you happy." In any case a person who, after the first trial of a perhaps only moderately successful wine, condemns palm juice in general does it an injustice. One must first get used

1. Tennessee--Bio E-5 (1904-1909) 1913 Pitt Fang Pitt

491
137

Fig. 1. In the Forest near Mahomedan, Spanish Guinea.
In the foreground, a tree trunk and bridge (left) over a swampy place.

1. Tennessee--827 E-S (1904-1909) 1913 F119 Fang F119

137

Plate II

Entering the Forest near Mikonenfm,
Spanish Guinea.
In the foreground, an umbrella tree, Musanga; in the middle under a banana tree, a Fang youth.

1: Tennessee--351 E-6 (1904-1909) 1913 FH9 Fang FH9

●137

Plate VI

Groundnut, Arachis hypogaea.

a. Section of a shoot
b. Male blossom
c. Same in cross-section
d. Female blossom
e. Same in cross-section
f-h. Fruit
i. Transverse cross-section
k. Kernel

1: Tennessee--333 E-5 (1904-1909) 1913 F119 Feng F119

Plate VIII

Ngon. Cucumeropsis edulis Cogn.

Plate X

Plants providing Salt.

a. Halopegia azurea K. Sch., Fam. Zingiberaceae.

b. Cyrtosperma senegalense (Schott) Engl., Fam. Araceae.

1: Tennessee--USF E-6 (1904-1909) 1913 F919 Feng F919

137

Sarcophrynium velutinum (Bak.) K. Schum.,
Fam. Marantaceae.

1: Tenmann--341 E-5 (1904-1909) 1913 F109 Faag F119

Plate XVI

137

Rattan Palms providing Braiding Material.
Drawing 1. a-q. Oncocalamus Mannii Wendl.

a. Piece of stem with leaf and fruit cluster.
b. Cross-section of the leaf vein at the base of a pinna.
c. Upper part of the flagellum of an older leaf.
d. Inflorescence.
e. Upper part of a blossom spray, from the side.
f. Part of a blossom spray, from above.
g. Small blossoms.
h. The same after removal of a corner of the husk.
i. The same in cross-section.
k. Large blossom.
l. The same in cross-section
m. Upper part of a fruit spray.
n. Fruit.

(continued)

L: Tennessee--342 E-6 (1904-1909) 1813 F119 Fang F119

137 Caption for Plate XVI (continued)

o. Fruit, cross-section.
p. Three scales from the shell of the fruit.
q. Cross-section of a pinna.

Drawing 2. r-w. Ancistrophyllum acutiflorum Becc.

r. Upper part of the palm with leaf and terminal fruit cluster (greatly reduced in size).
s. Fruit (actual size).
t. Fruit, cross-section.
u. Piece from the leaf vein with apophyses of two pairs of pinnae (from above).
v. Cross-section of the leaf vein.
w. Cross-section of a pinna.

3: Trézenem--1 E-5 (ca. 1935) 1936 FH9 Fang FH9

ETHNOGRAPHIC NOTES
on
THE FAN TRIBES OF THE MIDDLE OGOOUÉ (GABON)

by
Édouard Trézenem

Notice

121 The notes which we present here do not aim to be a monograph on the entire Fan [Fang] nation but only a purely objective description of the present life of the Fan tribes which inhabit the Ogooué region. This description, moreover, does not pretend to be without gaps.

121 194 On many points, particularly regarding the religious life, the customs of these tribes may appear to be quite different from those described by the authors who have spoken about the Fan and even about those tribes which live farther inland, towards the lands of the Woleu-N'tem or of the Ivindo [River]. In the Ogooué [area], these differences seem to be due to continued contact with Europeans, to the influence of Christian missions which have a catechist in each village, and to the expansion of relations with neighboring peoples.

We will not discuss these in principle, nor will we attempt to follow the progressive evolution of the tribes, having in mind only a work of documentation.

The Country and Its Inhabitants

[131] 133 ●137 The region where we began our inquiry is situated below the equator, in Gabon, in the [area of the] middle Ogooué. In this, a land largely of forests, one finds in the west, on the banks of the river and its tributaries (the Abanga at the right, the Mbumi at the left) low, heavily forested areas, flooded in the rainy season, from which arise a few narrow ridges [66], some dozen meters in height at the most, where villages have been established. Many marshes, and lakes

133 full of fish, hold water during the worst of the dry season.

137 In going up the Ogooué one meets, a little before the island of Talagouga, the first spurs of the north-south oriented African plateau, still low (N'Djolé has an altitude of 63 meters), the elevation of which increases rapidly as one goes towards the interior. Upstream from N'Djolé, the Ogooué ceases to be navigable. Broken by rapids, it is no longer passable except for specially equipped dugout canoes. About a dozen kilometers beyond the influx of the Okano, the aspect of the country changes: the large forest gives way to great stretches of prairie dotted with wooded groves, on the hillsides formations of quartz blocks are seen and oil palms, which were not present downstream, begin to appear. Mt. Otoumbi dominates the landscape from its 700 meters, and the rounded hillsides of the ranges bordering the river recall some features of the Vosges.

133 In the N'Djolé region, the Ogooué receives as its chief tributaries: to the right, the Bingola, Okano, and Abanga; to the left, shorter rivers of less volume, the Leledi, Lebe, and Mbumi. Only Abanga is navigable, and this for only about 70 kilometers.

132 The climate is hot and humid, with alternating dry and rainy seasons:
133 from October to January, the rainy season; from January to March, a very hot, dry season, the ripening time of almost all the forest fruits; from March to June, again violent rains, great tornadoes, and severe heat; and from June to October, a comparatively cool, dry season, with cessation of growth for some varieties of forest vegetation. At this time the waters are very low; sand banks can be seen everywhere in the Ogooué some of whose tributaries, like the Misanga, have only a trickle of water. The seasons are obviously not as strictly demarcated as this, and one season often encroaches on the other.

101 Today this whole region is almost entirely inhabited by the Fan who,
563 since their arrival, probably at the beginning of the nineteenth century, have either driven out or decimated the [other] inhabitants, the Okata and Bapinji [Bapindji] up the N'Djolé (of the Okata there is now only one village left, and the Bapinji have completely disappeared) and the Bakele [Bakale, Bakelle (?)] downstream. The latter still have some villages in the interior on the left bank, but only one on the edge of the river.

101 Fan is the name they give themselves. Pahouin [Pahuin] is the one by which they are commonly known and which, according to Haug (1)

1. Ernest Haug, "Notice géographique et ethnographique sur le Bas-Ogooué"

131 Physical Geography. Area: 2, 520 square km.

133 The country of the Eton is made up of hills and plateaus; it drifts
137 gently down from the heights of the country of the Ewondo to the valley of the Sanaga River. The border of the great southern forest crosses the territory from south to north; the westerly two-thirds of the area are covered with forest, and the last third is prairie. The Sanaga borders the country only in the northwest and northeast, for the greater part of the loop [misprint in French text: bouche for boucle. See map.] of the river is occupied by the Mangisa. /69/

161 Human Geography. Population: 111, 738 inhabitants
Density: 44. 3 persons per square km.

173 It is impossible to say whether the Eton should be counted among the Beti populations who were dislodged and crossed the Sanaga or whether they were among the first Pahouin to cross the Sanaga at the time of the invasion. Their traditions do not go back very far; they only tell of their departure from the fork of the M'Bam and the Sanaga. /Map 7/ The Eton say that after crossing the river in the direction of the present-day village of Nkolbogo, they fell upon the Mangisa who had already arrived, and then spread themselves throughout the territory which they occupy to this day.

361 The Eton are settled in large villates, whose hamlets line the length
487 of their many trails. At present their country is traversed by several roads on which heavy trucks can travel so that their products can reach Yaoundé and the railroad.

197 Language. With reference to this subject it seems best to refer the reader to the paragraph on linguistics in the chapter on the Mangisa, since the same question is raised for the two peoples. /70/

142 Physical Anthropology and Demography. The Eton are above average in height, mesocephalic, and platyrrhin.

143 Their blood-group ratio is typically Negro, with a relatively high proportion of the AB type:

O: 55. 7 percent; A: 13. 8 percent; B: 17. 5 percent; AB: 12. 9 percent;—index $\frac{[A + AB]}{[B + AB]}$: 0. 878.

141 Their height is /for the/ average: men 167. 8 cm.; women 159. 9 cm.

113 worth on the subject of the "Rite SSO" as it is practiced among the Eton and the Mangisa. The film was made in an Eton village in 1955.

THE EWONDO

101 These people are called Yaoundé (1) by the Europeans, but they

> 1. The etymology of this name is given nowhere. According to tradition, the name Ewundu is that of the original ancestor of the people; the prefixes ya, ye, and e occur frequently in Pahouin languages.
>
> According to Nekes, the name means "peanut"; it would therefore be a nickname, because, they say, "They are as numerous as peanuts."

call themselves Ewondo.

131 Location: 10°40 to 11°40 long.
3°10 to 4°05 north lat.
The Evuzok branch: on a north-south trail at 10°05 long.
on an east-west trail 10°25 to 10°40 long.
3°10 to 3°25 north lat.

Physical Geography. Area: approximately 4, 320 square km.

133 The territory occupied by the Ewondo is a high plateau broken by
137 little valleys. In its northern section may be found several high hills which divide the waters of the Sanaga Basin from those of the Nyong. The entire territory is within the great forest zone, but much of the land has been cleared because of the density of the population. /71/ The dividing line between forest and prairie runs east to west about 10 kilometers north of Yaoundé.

133 The river Nyong, at 3°30 north latitude, first borders the Ewondo country north to south and then crosses it from east to west before flowing into the territory of the neighboring Basa. Much further downstream it flows north to south by the settlement of the Evuzok before reaching its mouth at the ocean.

113 Divinatory Practices of the Peoples in the District of Yaoundé/," Journal de la Société des Africanistes, 1936, No. 1, pp. 35-39.

Frazer, James George. "The Native Races of Africa and Madagascar," Anthologia Anthropologica (London: Percy Lund Humphries and Co., 1938), pp. 175-76.

Numerous unpublished studies on customs (by Cournarie, Joubert, and others), reports to the Bureau des Affaires Politiques (Bureau of Political Affairs) and among the documents of the S.E.C. /Société d'Etudes Camerounaises/, unpublished investigations on the subjects of shelter and subsistence.

Moisel map, G2, Jaunde.

THE BANE

131 Location: 11°15 to 11°55 long.
3°05 to 3°55 north lat.

Physical Geography. Area: about 2,736 square km.

The territory of the Bane borders on the Western side of the Ewondo country and stretches north to south from the vicinity of Yaoundé to 25 kilometers northeast of Ebolowa and northwest of Sangmélima.

●[137] The country is located entirely within the forest zone, which is quite thinned out because of the density of population.

133 At 3°30 north latitude the river Nyong crosses the country from east to west. At that point it is a navigable canal. Further down, the river turns south and marks the boundary between the territories of the Bane and the Ewondo.

161 Human Geography. Total population: 58,309 inhabitants.

More than half of the total number of inhabitants in Bane territory live in the small area located north of the Nyong, where the population density is 40.1 per square kilometer. South of the Nyong, the density is 14.1 persons per square kilometer. /74/

174 History. Like their neighbors of the same Pahouin family, the Bane lived north of the Sanaga in the past before the last invasion. Their southward migration occurred at about the same time as that of the Ewondo, and was brought about by the same cause. The Bane crossed the Sanaga rather late, and found the Eton already settled on the other side. Therefore, they infiltrated little by little from north to south among the people who preceded them /Map 10/ They were not completely pacified until 1897.

101
131

Mvae Branch: 9°45 to 10°45 and 11°20 to 11°40 long.
2°15 (at the frontier of the South Cameroons) to 2°55 north lat.
and a few islands at 3° north lat.

Ntumu branch: 10°25 to 11°35 long.
2°15 (on the frontier of the South Cameroons) to 2°35 north lat. /77/

Physical and Human Geography

131 Total area: about 11, 500 square km.

161 Population and density of each group:
Fang: 12, 583 inhabitants; 2 persons per square km.
Mvae: 5, 287 inhabitants; 5.8 persons per square km.
Ntumu: 16, 236 inhabitants; 9.8 persons per square km.

●137 The whole territory of the Fang is within the great equatorial forest, in the basin of the N'Tem and those of its tributaries that flow to the right of it. /Map 12/

361
563 The Fang villages which are to be found furthest west in the direction of the ocean are situated near Bipindi and on the road from Bipindi to Kribi. Some of them alternate with Bulu villages, others are composed of mixed populations consisting, for example, of Fang and Bulu, Fang and Ngumba, or Mvae and Ntumu /Ntum?/. Nor are the villages and trails south of Ebolowa in the great forest inhabited by homogeneous populations. Enclaves from one group are settled with another, and intermingle with each other. The transition from the somewhat educated Bulu to the primitive inhabitants of the great forest occurs imperceptibly. Because of the inhospitable territory which they occupy, the Fang are dispersed in the enormous forest all the way to the ocean and are to be found here and there among the Mvae. They
[33] lead the unstable existence of lumbermen in order to force from the land the bare means of subsistence.

The settlements of the Mvae are scattered. Some are located on the periphery of Ambam to the east and north, others are south-southeast of Ebolowa, and still others are to be found on the lower part of the N'Tem, from a point east of Nyabessan as far as the ocean.

137 The humidity promotes vigorous forest vegetation throughout almost the whole area under consideration: on the plateau, primary forest (afan) giving way to secondary forest of softwood and dense undergrowth (ékɔ̂tɔ̂k) (2); in the valley of the Ogooué there is swamp forest

[311 196]

2. In my view ékwotola or ékotok clearly denote secondary forest but of the brushwood variety, and, if I understand correctly, ékotok is used to describe fallow, land that has been cultivated and that is still more or less in use.

Secondary forest would be called afan, in which the nuance of cleared forest is lost.

Primary forest would be called mfun afan. (J.B.)

at Poto-poto /2/ and mangrove in the estuary. Only north of Yaoundé, in Beti country, is there park-savanna with gallery forest along the
134 tributaries of the Sanaga. Black earth with thick humus (évindisi) is found in the valley bottoms, with red earth in process of rapid lateritization (évelesi) predominating, especially in the north.

135 The minerals are: a medium grade of lateritic iron, which is fairly common; rutile /an ore of titanium/; a little placer gold; perhaps a little copper.

136 Wild fauna is still quite abundant in the less populated regions and is extremely varied. There are anthropoids (gorilla, chimpanzee, and perhaps a third species, ébɔ̂t, not described by French writers but listed by Du Chaillu and by certain German zoologists); elephant; hippopotamus (becoming extinct); manatee (nearly extinct); buffalo; many kinds of antelope, among which the great Cephalophus (sɔ̂) plays an important role in social and religious life; flying squirrels; earth hog; pangolins; river hog and forest pig; rock badger in the south; panthers; tiger cats; civet cat; otter, and párpassa /?/; various reptiles, among them python, Dendraspis, Bitis gabonica, and cobra; numerous diurnal and nocturnal birds of prey; touraco, toucan; Buceros; francolin; grey parrot; giant snail and fresh-water bivalves; fresh-water crabs and prawns; abundant siluroids; crocodiles; various insects, among them the goliath beetle, etc.

164 There are many parasites and insect vectors: dysenteric amoeba;
136 ankylostoma; microfilaria; plasmodia; Trypanosoma (especially in the east); jigger flea; forest ticks and leeches are rather uncommon.

779 perpetrator. If necessary, the chief would take this upon him-
622 self. Such a case has sometimes occurred, according to certain legends.

The large bones are then again placed upon the pyre, for which the necessary wood has been carefully kept, because to cut or to add more is forbidden. When everything has been consumed, the bones and wood that are left in the form of cinders (1) are pulverized as finely as possible, and the chief

● [137]

1. Éfirfira is a rather resinous wood, which burns up completely, leaving hardly any cinders.

scatters the powder on the recently covered grave of his father, accompanied by all the heads of family. The banana leaves that had been used to wrap up the victim are carefully folded into a bundle and thrown to the bottom of a spring or stream below the spot where water is usually drawn, so as to avoid profanation.

In contrast to all the other sacrifices, nothing must remain of this victim nor may anyone keep the slightest trace of it.

Before carrying the ashes of the sacrifice to his father's grave, the chief still has to go through another ceremony just as important, the rite of the spear.

779 The rite of the spear, or better of the assagais, ásume
622 mékôn, the salute to the assagais, only occurs at the enthrone-
411 ment of tribal chiefs and then only if they have come of age, that is, have already been received as warriors bearing the marks or bawu.

779 b) The rite of the spear or the assagais. Ásume mékôn.
776 From the other side of Africa, Father Van den Burgt, (1)
411
171

1. Dictionnaire français-rundi [French-Rundi Dictionary], article, "Kirâña."

of the White Fathers, recently pointed out a curious rite among the Barundi, the rite of the spear, the emblem of Kirâña, the